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water over the strange, unaccountable, inexcusable indifference of our brethren in the church and her ministry to this great evangelical theme, the cause of Christ and a bleeding world. May God forgive their apathy, and make them ere long do their duty on this subject. The way to this result is clear as sun-light at noon. They must examine this cause for themselves till their own hearts are thoroughly imbued with its spirit, and their consciences pressed with the necessity and obligation of a hundred-fold more efforts in its behalf; until the ministers of Christ shall come habitually to preach peace just as they do repentance or faith; until Christian editors shall plead it in their columns as they do any other enterprize of benevolence or reform, and the mass of Christians shall rally as one man to its support by their prayers, their personal efforts and pecuniary contributions.

PERMANENT MEANS OF PROMOTING PEACE:

OR A WISE USE OF WEALTH FOR THE ADVANCEMENT OF THIS CAUSE
THROUGH ALL TIME.

Chronic evils demand chronic remedies. Such an evil is war, the growth of more than four thousand years from the worst passions of depravity. It has, from time immemorial, prevailed over all the earth, and thus become a deep-seated, organic disease of society and government. There is no custom, idolatry alone excepted, so inveterate as that of war, or so strongly entrenched against all efforts for its abolition or reform.

It is vain to think of curing such an evil at once. No conceivable amount of effort, however wise, or however powerful, can suffice for the speedy accomplishment of an object so vast and so difficult. The very laws of the human mind forbid it, and require for such a consummation long ages of patient and well-directed labor. It can come only as the slow but sure result of such agencies or influences as shall bring public opinion on the subject into full and permanent accord with the Sermon on the Mount. We cannot by any possibility carry such a reform with a rush. You might as well think to sow your seed in the morning, and reap a full-grown harvest at night. No; we must follow God's law of progress, and wait his time for the promised result. Come it surely will, but not in an hour or an age. It is not a mushroom that springs up in a night, but a century-plant that will require long years of appropriate and incessant culture to make it bloom, and bring forth fruit.

The reason is at hand. War is not merely an offshoot of human depravity, but a result of the wrong habits into which our whole race have, through all past ages, been educated till it has become a kind of second nature, part and parcel of their character. There must be, in this respect, a new, a Christian education of the general mind. We must set and keep at work the agencies requisite to change everywhere men's habits of thought and feeling on this whole subject; and, until this shall be done, we can never make permanently sure of our object by any possible or conceivable expedients.

Here is the change we need and must have. How shall we secure it? We must employ means of wide and permanent influence on the community. We must enlist, for all coming time, those agencies which cast or control public opinion on every subject of this sort. We must subsidize for our purpose those great nurseries of character, and main-springs of influence on the popular mind — our schools and our presses. We must reach, more especially, our higher seminaries of learning, because in them are trained the chief law-givers of public opinion, the men that mould or sway society, and thus dictate in time the policy of government — our legislators and teachers, our editors, authors and professional men.

It is essential, then, that we win these leading minds, or a portion of them permanently to the cause of peace; and for this purpose we must reach them in their nascent, forming state of opinion and character. We must surround them with right influences during the course of their education. How can we best do this? We might suggest many ways; but we propose, as one of much promise, that there be established, in all our colleges and professional seminaries, premiums for the best essay on some topic connected with the general subject of Peace. Suppose there were invested a fund sufficient to offer in each of these two hundred or more institutions, through all future time, a prize of some twenty dollars once in two or three years — often enough to bring the subject for this purpose before every generation of students, — the competition to be open to them all, the competing essays to be examined by a committee of the faculty, and the successful one to be read or spoken before the whole seminary.

The details of such a plan could easily be arranged. It would require an income of some \$2,000 a year for all our higher seminaries. The fund might be entrusted to a special board of trustees, or be left in the care of the American Peace Society as a body charged with the permanent supervision of this great cause, and well qualified for a service so directly in the line of their appropriate duties. We should rejoice if a single man could give the whole sum needed; but the Society would gladly take charge of any amount, and faithfully apply it to this object as far as it would go.

To the wealthy friends of peace we submit the above plan as a sure and very hopeful method of permanent usefulness to our cause. It could not fail to do good, and might come to act as leaven upon all the future millions of our great and growing republic to the end of time. Can you make a better use of your wealth? God only knows how much it might do in the lapse of ages to bless mankind; and the day is surely coming when such an identification of one's name with the onward progress of peace, with its full and perpetual triumph over all the earth, shall secure a more enviable fame, a more glorious immortality, than has ever been won from any fields of victorious slaughter; a cherished remembrance in the world's gratitude and love long after the warrior's baleful celebrity shall be forgotten, or remembered only to be abhorred.

There is a kindred plan for which a much smaller sum (say \$6,000) would suffice. It is well known, that in England benevolent, far-seeing men of wealth

have left funds, the proceeds of which, at intervals somewhat distant, are applied as premiums for able works on certain specified themes. Cannot and should not something like this be done for the cause of Peace? An able, effective treatise, such as a large premium would be likely to call forth, on some one of its many important topics once in ten or even twenty years through all future ages, could hardly fail in the long run to work a vast amount of good for this cause. Will not some friend of peace furnish the funds requisite for such a purpose?

MR. HANSON'S REPORT ON PEACE.

We are glad to see different denominations taking up the question of peace for discussion as a theme appropriate to their ecclesiastical meetings. The Universalists of New England have a "Reform Association,"—a very good idea, by the way—before which, at its annual meeting in Boston, May 31. 1855, Rev. J. W. HANSON, Editor of the *Gospel Banner*, (Augusta, Me.,) read an able and elaborate essay or report, from which we take with pleasure a few extracts:—

DELUSIONS OF WAR.—Time would fail us to characterize in fitting terms the false history with which the world is full, filling volumes with the piratical achievements of soldiers, and neglecting the deeds of the true benefactors of man;—the Pagan principles of Vattel, by which nations are guided, and impelled to strife—the attraction and glare of the "pomp and circumstance" of war, its false honors and fictitious glories,—the sophistries by which it is defended by those who desire to aggrandize themselves on human misfortunes.

"The Pagan principles of Vattel," Mr. Hanson illustrates by the following brief extracts from his work on the Law of Nations, so long a classic in our colleges:—"The glory of a nation depends entirely upon its powers."—Book 1, chap. 15 § 186.

"The troops, officers and soldiers, indeed all by whom the sovereign makes war, are only instruments in his hands. They execute his will, not their own. The arms and all the apparatus are only instruments of an inferior order."—B. 3, c. 2, § 6.

"There is one case where capitulation and life may be denied to an enemy who surrenders. This is where the enemy has been guilty of some enormous breach of the laws of nations, and especially of the laws of war."—B. 3, c. 8, § 190.

"On certain occasions, a country is totally ravaged, towns and villages are sacked, set on fire, and the inhabitants put to the sword—a dreadful expedient even when forced to it."—B. 3, c. 8, § 167.

"It is really more commendable to succeed by stratagem without perfidy, than by a bloody siege, or the carnage of a battle."—B. 3, c. 8, § 167.

"War, in form as to its effects, is to be accounted just on both sides."—B. 3, c. 8, § 190.

SOME ENCOURAGEMENTS FOR PEACE.—A new feature has been inaugurated in our treaties. Two treaties with Mexico have been made, in which both parties solemnly pledge themselves to submit all future misunderstandings to arbitration. With England, also, two treaties have been framed, in which the parties agree that all questions of difference relating to the fisheries shall hereafter be settled by arbitration. If any trouble arises, each nation is to appoint a referee, and these a third, who shall be umpire between the two, and the